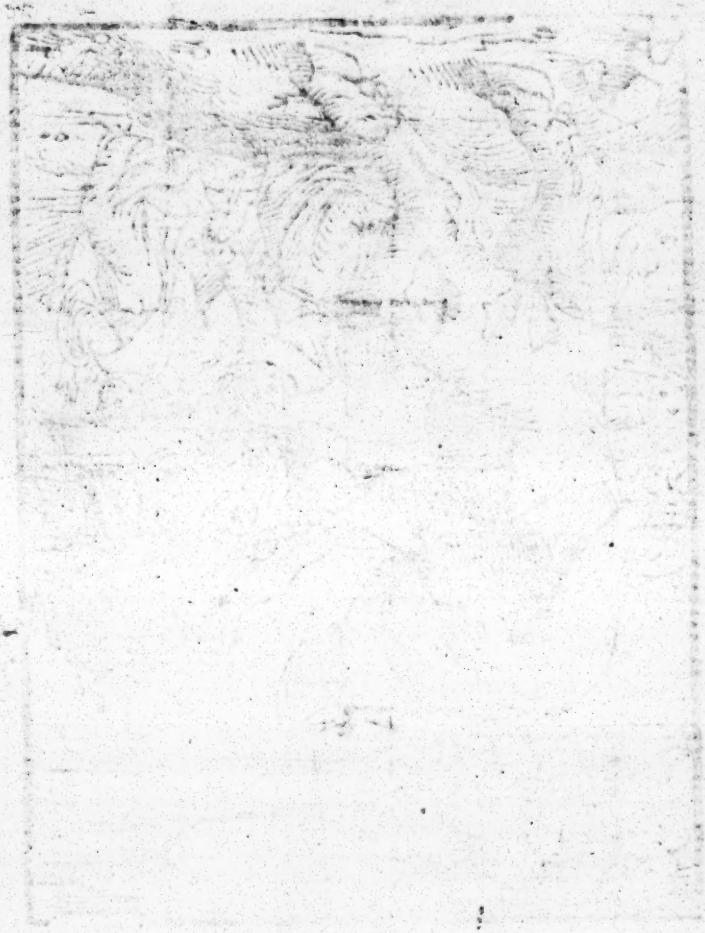
The ruinate fall

of the Pope Vsury, deriued from
the Pope Idolatrie/reueled by
a Saxon of antiquitie.



The Spirit.

QVi iurat proximo suoet non decipit, qui pecuniam suam, non dedit ad Vsuram et munera super innocentem non accepit, qui facit hæc non mouebitur in æternum. He that sweareth to his neighbour & deceiueth him not, he that giueth not his money vnto vsury nor receiueth reward against the innocent, he which doth these, shall neuer be moued but shall liue for euer.

These require an other discourse euery one his seuerall manner.

The Flesh.

Are none Vsurers but those men and women that occupy Money?

The Spirit.

Yes verily, as the Adulterers, Idolaters, witches, sorcerers, false forswearers and money Vsurers. Not one of these shall enter into the kingdome of Heauen, but shalbe condemned in the infernall Hel.

The flesh.

Why then very few shalbe saued.

The spirit

You say true for in the 20. of Mathew our sauiour Iesus Christe saith, Many are called but few are chosē. Wherby is signified that to the worlde the spirit of God speaketh, but the Children of darckneſſe cannot away with

the light, because their dæds are euil, & in as much as from out of the world ẏ smaller company is tobe take, & shalbe sifted as wheat frō the cockle: & as the pure wheat (bæing tryed from the cockle & tares) shal be preserued and kept in the Barnes, & the Cockle & tares cast into the fire: so shall the faithful be preserued and chosē to reign in euerlasting ioyes with our Lord & sauiour Christ in whōe they haue beleæued & obeyed his cōmaundements, and th'other who haue not kept his commaundements but dispised his word: shalbe cast into fire vnquenchable. For the which cause the iudgemēt of God is all redy bent against thē.

The flesh.

I pray you what is Vsury?

The spirit.

Vsury, is when a man hauing gotten by his labour sufficient to maintain him and his family, doth notwithstanding, deuise how to become more welthy or rich in this world. And so leauing his former trade of bying and selling, or otherwise not contented with the former sufficient reuenew of his lands: vseth the gain of his stock, turned from wares into money, supposing suche dealing to be as lawful to haue the increase of his money, as of wares, considering not the difference that is betwæn wares and money.

The flesh. What

What is the difference betwæn them bothe?

The ſpirit.

Firſt Money was ordained to paſſe betwæn man and man, as a thing made hauing his ful value, neither to be diminiſhed nor augmented, as the pound is ſaid tobe xx.ſhillings, the Royall.x.s. the ſhilling xij.d. and ſo to euery value more or leſſe, not to be diminiſhed nor augmented, becauſe the Prince hath ſet eche ſundry valew. For as he that clippeth or leſſeneth it by any maner of waies, is to be counted a traitor: ſo likewiſe he that deliuereth it for more then the valew, is a deceiuer, inriching him ſelf by theft, and defraudeth the ordinaunces and lawes of his prince.

In buying and ſelling of wares, is money the chæf, which equall value: gouerneth all vnequall values. Wares may be eſtimated, according to the ſcarcitie or plenty of ſuch merchandiſe, and yet not after an exceſſe. Money is once valued whiche may not bee altered. Wares riſe and fall, and no cõtinued certaintie abideth of their prices, if the Merchant bye good cheape, in dearth he may ſel the better penyworth if it happen to be dær, yet hath he to vſe him ſelf by the zeale of other wares by indiferency. Money muſt not bee vſed as wares, nor wares as money.

The fleſh.

And why?

The spirit.

If wares may by exchaunge passe betweén man and man for euery necessary to be had, to what vse then serueth the vse of money? It may very wel be spared.

The flesh.

How must money be vsed then?

The spirit.

It must be vsed as the king must be of euery true subiect, which is: if any shall say the king to be of lesse authoritie, deminishing sõe parte of his gouernment, wil he not answere thou art a traitor to his person? And likewise if he be more exalted to his right and title thẽ appertaineth, wil he not likewise say, thou dis loyallest him in taking vpon thée to estimate a farther authoritie then to the king appertaineth? so think with thy self what danger thou incurrest when in both thou art found gilty.

The flesh.

What is the absolute end and effect of true dealing then?

The spirit.

It is thus, when thou hast gotten by thy trauail sufficient for thée & thine, so that there by thou art able to liue out of other mens daũgers, thou must proceed no farther but content thy self therewith because thy brother must

liue

liue as wel as thou. And if thou haue any por-cion of money thou must lend it frely to him that requireth whose conuersation and vsage is as becommeth a Christian and beare with thy brother in his necessitie, but ȳ must not take more then thou lendest, for if thou do deuise as many shifts for thy self as ȳ can, thou shalt dye the death. Also if thy brother haue wares of thee, in the vse of Merchandise, it is permitted vnto thée to vse thy resonable gain, that thy brother may gain by thée also, but not to sel by deceit such wares to thy brother, where in thou knowest before, he shall not be able to make his owne, herin so doing thou art a thef, and such euil gotten good shall consume thy soule, for all though thou thy self mightest be deceiued: it is not permitted to thée to deceiue.

The flesh.

The farther meaning of the word Vsury, I pray you tel me.

The spirit.

An extorting, an inordinate coueting to seek out of that which is inough to make more, to the inriching of the Vsurer, and deminishing of other. As if thy brother lack xx.l. for two moneths to pay thée at th'end therof the said xx.l. thou in the deliuery of the said money deliuerest but xvj.l. or xviij.l. for xx.l. And so in

more

more fouler excesse, as when thou letteſt land for .x.l. by the yéer, the Farmar can reare out therof no more then to pay thée the ſaid rent. Wherwith ſhall he and his family liue by in the meane time? when notwithſtanding an other commeth and in profering more performeth neuer a whit. Then art thou rightly anſwered Mala parta, mala dilabuntur.

Farther, if thou haue a band of xl.l. for xx.l. more or leſſe, thy principle béeing not paid by the dettor, whether thou maiſt lawfully recouer the band or no. By the law politique thou maiſt becauſe it ſaith vnto thée, ỳ it was the wilfulneſſe or negligence of the dettor, who knew before he nominated ỳ day of paiment whether he were able to fulfil the time or not, ſo that this law goeth by the words and not by the meaning of the detter, whoſe purpoſe was at the receit of ỳ former det: to haue kept his day, but occaſions by neceſſitie lawful: breketh, which conſiderations ought to be conſidered, and by Gods lawes ought not to accoũt the band his proper goods, no farther then his principall. A thouſand fetches of the wicked might be rehearſed, but let theſe for this time ſuffiſe, becauſe other Authors haue diſcloſed ſo foule an abuſe.

The flesh.

What meneth the ſpirit of God then, where he

he saith by the seruant whiche hauing v. talents gained other v. and to him whiche had ij. talents gained other ij. did he not say vnto him, wel good seruaunt and faithful thou hast bẽn faith ful in little, I wil make the ruler ouer much: &c. And to the euil seruant did he not say, thou oughtest therfore to haue had my money to the exchaungers and then at my comming I might haue receiued mine owne with vantage: &c. Mayth. 25. Mark. 13. Luke. 19.

The spirit.

These alligations auaile nothing to your purpose, for the spirit of God vsed this parable with others because ỳ Iewes delighted more in the doctrin of parables then after any other maner, wherfore by this parable is ment not the maintainance of Vsury: but of vertue. Among men the spirit of God speaketh after a spirituall maner, vnto the vngodly seruant which hid his talent, that is such gifts & knowledge as ought to haue benefited his brethern either in science or knowledge, as to those which are learned in the lawes either spirituall or temporall, that they not like Drones lye in corners, hide the gift or learning (whiche might profit) the which not bẽing vttered profiteth nothing, and therfore the talent that gift, was giuen to him that had increased, which was, that had laboured not only in

wel

wel doing to his owne preferment, but also to the self commoditie of his brethern, and in teaching of many, wun also many. For by the certain man is signified God, the gods: the graces proceeding from God, the hiding of the talent: the abuse of Gods benefit. Wherfore he is called a god and a faithful seruant that so imployed his Lords talents, for by the exchaunge is ment none other, but the benefit of the world to passe betwéen man and man in all vertuous furtherance, to the winning of moe vnto God, not in that the god which he did was of him self: but of him which deliuered fiue talents, who was God, meaning ther by the seuerall gifts of God in his creatures wherof he gaineth as much that receiueth, as he that deliuereth from the one to the other vnto the worlds end. But the maner of Vsury terrestriall replyeth as the Deuil did to Deui. 10. Christ, which said. If thou be Christe com-
Wath. 4. maund these stones to be made bread. Who answered, Man shall not liue by bread only: but by euery woord that procedeth out of the mouth of God, so the deuil went without his purpose, no lesse shall the vsurers without the kingdome of heauen.

The flesh.

And is there no naturall interpretation of these talents?

The

The ſpirit.

Yes verily as thus, he vnto whome God hath giuen in this worlde the gouernment of goods, honor or riches, that he ſo imploy them, that by ỹ good exãple therof he hath traduſed many others to do the like, giuing occaſion to euery man to be content with that he hath, and to diſtribute vnto the neceſſitie of Saintꝭ for Gods ſake, aſwel in counſail giuing as corporall feeding, theſe and ſuch like are thoſe who are commended and haue wel increaſed their talents.

The fleſh.

What is the neceſſitie of Saints: and who are thoſe that be ſo called?

The ſpirit.

Firſt of all, the lack of ſufficient inſtructing the wel diſpoſed in the law of God, the neceſſitie of Saints is alſo the lack of meat, drink, clothing, lodging, and wherof they hauing need dayly in this worlde, for that the learned giuing vnto you the law and the goſpell, which is the bread of life, dayly teaching and exhorting to the amendment of the ſame: you ſhould beſtowe on them likewiſe of your temporall ſubſtance, dayly attending to ſupplye their want, aſwel in defending them from the violence of enemyes as alſo cheriſhing as aforeſaid.

The

The flesh.

And who are those that be called Saints?

The spirit.

Those whose continuall indeuour is to set forth, preach and extol the Gospel of GOD and Jesus Christe, vnto the Congregations as wel dispersed, as at home of those that feel bothe tranquilitie and peace: as also euery obedient Subiect through whose honest laboures the common welth is maintained and defended, and except in life and maners those teachers, and euery other behaue themselues in deed aswel as in word: they are not to be accounted Saints, doing and indeuering the same to the vttermoste of their powers, for the withdrawing of others frō vice to vertue, from lyes to trueth, from ignorance to knowledge, from hatred to loue & suche like, all other vertues & necessities are furnished by God and are called spirituall. Such men are Saints, aswel the diligent hearers as the teachers, and he that shall striue against any of these: it were better for him that a millstone were hanged about his neck and cast into the Sea.

The flesh.

By this meanes there is a difference betweén a spirituall increase and acorporall Vsury.

The

The spitit.

There is so, the difference wherof is as far a sunder as light from darkneſſe, ioy from pain, sickness from healthy and trueth from falshod.

The flesh.

The difference so far agreeing, how shall the Vsurers do?

The spirit.

If they repent and say with Zache the publycan ruler. Beholde Lord the half of my goods I giue to the poor, if I haue doon any man wrong: I restore fowre folde. Which is that suche Vsurers do make restitution in this life by their owne hands in singleneſſe of hart, there is no douting of the inestimable mercies of God in Jesus Christe our Lord, otherwise the iudgement all ready is pronounced. Luke 19.

The flesh.

Whether is it better to giue to the poor before a man departe this life: or cause to be giuen after his death?

The spirit.

No rewarde canbe better then that which is giuen in this life, neuertheleſſe the gift proceding from good will is not rewarded, so that it be according to Christian religion, and not to vain superstition. The holy Apoſtle

Paule

Galla. 6. Paule saith. VVhile we haue time, let vs doo good vnto all men, and especially vnto thē which are of the housholde of faith. Which Scripture forewarneth all men of the exchaunge of life to folowe, noting therby none other time permitted. For as it is impossible to alter the creation, the force of Tigers, the strength of Elephants, the flight of Birdes, the gliding of serpents, the sauours of herbes, the waight of mettels, & moistnes of waters. and the droughts of of the Earth: so is it as impossible to alter the natures of peruerse grædines to liberalitie, for as fire cannot bee chaunged into water nor water into fire: no more can an olde Vsurer with the inordinate couetouse, be turned into a yung minde to become liberall. For the thorne although by kinde is ful of charp pricks, yet bæing bended in his first growing: wil turn which way the planter wil, but bæing let growe, wil brake soner then bend any thing at all. So perswations in time may bend frowarde mindes to vertuous exercise, which bæing let go on instructed wil hardly be recouered. And therfore the spirit of God speaketh by sundry phra

1. Tim. 6. ses saying. Charge them whiche are riche in this world, that they be ready to giue and glad to distribute, laying vp in store for thē selues a good foundation against the time

to

to come, that they may attain euerlasting life. Who therfore that thus doth, shall receiue (by immitating Christ in carnall flesh) the reward in spirituall grace, which is such treasure as rust nor moth can consume nor theef break through nor steale. Otherwise, it is said. Where your treasure is there will your hartes be also. Math 6

The flesh,

How can a man giue that lacketh abilitie?

The spirit.

Thy good wil in ỹ thou wouldest if ỹ haddest, shalbe acceptable, no lesse thē the poor widow hauing but ỹ. might?. For the nature of a true Samaritane is, if he see his brother in distresse by any maner of way: hee wil not leaue him comfortlesse, using aswel bodely labour, as councel, if he see him blinde: to guide him in the way, if lame: to be his stay, if his neighbours cattel be in daūger: to put forth his hād and help, remembring the words of Christe Iesu. If thy neighbours Oxe or Asse be fallen into a pit, who wil not help them out although on the Sabothe day. It is to be lamented the nice maner of the Nodnolians who for raying of their painted Gownes or ringes on their fingers, wil as nicely as may be, leauing ỹ dēd of charitie vndon for filing of their new shone, these and such like, estee-

Math. 12. Luke 14

ming

ming vain glorious fashions more then the precepts of Christ Jesus, are none of the number accounted vertuous: but such as are charitably minded, who more estéeming their brothers furtherance then their owne, doo séek by all meanes to doo somwhat that may mittigate and asswage the wrath of God for sin, no lesse comforting then hoping tobe comforted folowing the example of Toby, who gaue not onely almes but faith also. Turn neuer thy face from any poore man, and then the face of the Lord shall neuer be turned away from thee. For one peny giuen by thy self, or one good turn doone by thine owne hands in this life, is better then a thousand (and more shall profit) when thou art dead.

Tobi. 4.

The flesh.

Then as touching those that are of abilitie.

The spirit.

To answere straightly the spirit of God sayeth. Charge them that are rich in this vvorld that they be ready to giue and glad to distribute, laying vp in store for them selues, a good foundation against the time to come, that they may attain eternall life. It sayeth not as the wicked worldling cõsiter, to charge them to giue to such as hath no need, as Cæsar Augustus, who beeing presented with a few Greek verses by a poore Scholer answe-

1. Timo. 6.

Erasmus Rotero.

red

red the like, who seeing the reward to be so slender: commended the Emperours verse and gaue vnto him iiij. single halfe pence, saying holde, not according to thy dignitie and calling: but according to my abilitie and power. The poore Scholer was more commended for his liberalitie: then the Emperour praised for his learning. I would to God those worldlings would once estimate vertue aboue vice, the would they be of no lesse worthy nesse then Phocion the Athenian, when Alexander the great had sent many costly Jewels and treasures from Persia, did showe a worthy example in refusing of the same, saying I will not learne to take: lest I forget to giue. A worthy example for preposterous bribers, whose greedy desire being neuer satisfied are more redy to receiue in one day: more then they will giue in a thousand. To deface further the vice of Auarice: I meane also the Churche couetousnes, I would say the churlishly couetoulnes which remain euery where, the vain pomp at funeralls, y making feasts of the welthy, the bare liberalitie to the poore, the great suite to be accompanied of the welthy: & the great suite of the poore refused, clene contrary to the word of God, it is pitifully to be lamented. The flattery preferred: the true dealer refused, remembring the olde prouerb

O vvhat knauery is in Munkery, it would make eche christian conscience sigh, and with teares to bewaile, the ruinate decay of true dealing, especially in Religion, who hauing now at these present dayes more faces then euer had Argus, eyes. For how euil so euer diuers haue been in their liues: yet they must be praised at the deaths or funeralls. For if he be of welth, then they appoint mourning gownes, yet not to be giuen before they bee dead: lest they recouering might (paraduentur) bestow the miserabiliti some other way. And vnto whome are those gownes? To such vnder whiche for the moste parte weareth laughing harts, and for such reward shalbe said an honest man, when he is not so well said of in one place as curssed in an other, for out of the mouthes of the wicked ones for benefit sake, whether by procurement or els, he or they shalbe wel said of: when of the other as fast dispraised. It may so be: not without a cause, but by what meanes so euer, it is wel don to giue to the poore, so it be wel gotten. It is also vsed at suche pompous funeralls, to haue Sermons (which is a very good worke, what soeuer the person be) wherin commonly if the Preacher tel trueth, of the former life of the deceassed: (for the moste parte they borow a Cloke of commendation to hide a gown of superstition, which for shortnesse of the vpper

garment

garment: the hem is espyed) he shall haue small reward for his labour, with a terme what shal I giue you? Such executors proouing good husbands for the dead, are loth to be at to much cost, when in superfluous fare: there shall want no charge. These vse an outwarde face of deuotion, with small furtherance to Religion, but let eche Preacher beware of deceiuable flattery, how so euer the reward be, thus is all things, if it be diligently marked: intermired with Hipocrisie.

The Almightie and euerliuing God, once rot out of English hartes, all those weedes, whose swift growing, euer runneth the good herbes.

The flesh.

Sir I thank you for this (hoping in the Lord to be mindeful of your sayings) desiring you that if heer after God permit, I require your farther help: that you wil assist me.

The Spirit.

You shall not fail, likewise hoping in my self, that as ꝑ almightie hath licensed me, to satisfie you thus far: he wil also assist me farther without whose aid I can do nothing.

¶Cauete a fermento Pharisæorum.
Cum sancto, Sanctus, eris: cum peruerso, peruerteris.

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